One was Thomas John Barnardo, who established in 1867 the first modest nucleus of Dr. Barnardo's Homes, which by the time of his death, forty years later, had rescued 250,000 children from the gutter, and has continued the work since on an expanding scale. According to his official biographer, J. M. Bready, the "Father of the Fatherless" was the son of John Michaelis Barnardo, a Hamburg *Sephardi* who, settling in Dublin, had lost all connexion with his co-religionists. Even greater than this institution in the extent of its work for the relief of human misery is the Salvation Army—which, in addition, introduced a new spirit into religious life in England in the middle of last century and awakened Church circles to a sense of their wider social responsibilities. The founder of this organisation, "General" William Booth, was the son of a Nottingham woman named Moss: and it is generally assumed, rightly or wrongly, that he owed to her his Rabbinical appearance, his prophetic enthusiasm, and his burning sympathy for the poor.

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The people who originated the adage that the whole universe is poised on the breath of schoolchildren, and whose family life was a model for the world, naturally shewed a particular interest in children's welfare. A curious illustration of this comes from Leghorn. Here, in the eighteenth century, when the death of children through "overlying" was shamefully common, the community passed a regulation, enforced by the severest

religious sanctions, forbidding mothers to take their infant children to sleep with them in the same bed. Such devoted regard for infant welfare, coupled with the hygienic regulation of the traditional Jewish life, had its consequence in a greatly reduced death-rate among